

THE 30th DAY OF THE MONTH OF JULY
COMMEMORATION OF OUR VENERABLE FATHER GERMANUS,
WONDERWORKER OF SOLOVKI
AT LITTLE VESPER

On “Lord, I have cried ...,” 4 Stichera of the venerable one, in Tone IV:

Assembling together with faith, O ye who love the feasts of the Church, with splendor let us celebrate today the memory of our venerable father Germanus, the dweller in the wilderness and instructor of monks, who, having struggled well on earth, receiveth the reward for his labors in heaven from Christ God, and prayeth for our souls.

Thy most honored memory doth gladden ascetics and moveth the assembly of all the faithful to join chorus, O father Germanus; for thou didst live upon the earth like an incorporeal being, and now having joined chorus with the angels in heaven, with them beseech Christ God, that our souls be saved.

Mortifying the carnal passions through abstinence, thou didst make thy flesh subject to thy spirit, and didst destroy legions of demons, O divinely wise father Germanus; wherefore, thou hast received from Christ God the grace of incorruption and the gift of miracles. Him do thou entreat, that our souls find mercy.

With the streams of thy tears thou didst water the field of thy soul, and, having rendered it spiritually fertile, thou didst bring to the granary of heaven the fruit of the virtues a hundredfold; wherefore, thou hast received rich rewards from Christ God, to Whom do thou unceasingly pray on behalf of our souls.

Glory ..., in Tone VI:

Like a star of surpassing radiance hath thy sacred and most festive memory shone forth upon us, O venerable father Germanus, illumining the hearts of the faithful with the splendor of thy miracles and dispelling the clouds of noetic darkness from those who cry out with faith: O most blessed one who dwellest with the saints, O heir to the kingdom, entreat the Lord on our behalf, that He grant peace and great mercy to our souls!

Both now ..., Theotokion, in Tone VI:

O Theotokos, thou art the true vine * that hast budded forth for us the Fruit of life. * Thee do we entreat: * Pray thou, O Lady, with the holy apostles, that He have mercy upon our souls.

On the Aposticha, these Stichera, in Tone II:

Spec. Mel.: “O house of Ephratha ...”:

As a chosen vessel of God * thou wast shown to be * full of the grace of the Holy Spirit, * O venerable father, ** thou advocate for our souls.

Verse: Precious in the sight of the Lord * is the death of His saints.

Taking the Cross of the Lord * upon thy shoulders, * thou didst earnestly follow Christ, * O most blessed father, ** thou dweller in the wilderness and instructor of monks.

Verse: Blessed is the man that feareth the Lord; * in His commandments shall he greatly delight.

The assembly of monks * is filled with joy for thy sake, * and the whole Church of the faithful keepeth festival, * O ever-memorable Germanus, ** thou favorite of the Holy Trinity.

Glory ..., in Tone II:

Come, ye choirs of monastics, and let us fall down today before the tomb of our venerable father Germanus, hymning his ascetic struggles in song and emulating his virtues, that by his supplications we may receive mercy and obtain grace as a timely aid.

Both now ..., Theotokion, in Tone II:

All my hope do I set on thee, O Mother of God; keep me under thy protection.

Troparion, in Tone VIII:

Aflame with spiritual desire from thy youth, O venerable Germanus, * thou didst follow the narrow path of life unto Christ, * and, having made thine abode on a desert island of the sea, as in a calm harbor, * thou didst dwell thereon for many years in asceticism; * and there thou didst have as thy companions the blessed fathers Zosimas and Sabbatius. ** With them entreat Christ God on behalf of us who honor thy holy memory with love.

Glory ..., Both now ..., Theotokion, in Tone VIII:

O Good One, Who for our sake wast born of the Virgin * and, having endured crucifixion, cast down death by death, * and as God revealed the resurrection: * disdain not that which Thou hast fashioned with Thine own hand. * Show forth Thy love for mankind, O Merciful One; * Accept the supplications of the Theotokos who bore Thee, ** and save Thy despairing people, O our Savior!

AT GREAT VESPERS

After the Introductory Psalm, “Blessed is the man ...,” the first antiphon.

On “Lord, I have cried ...,” 8 Stichera of the venerable one, in Tone VI:

Spec. Mel.: “Having set all aside ...”:

Spurning passionate worldly attachments, and hating the pleasures of the flesh, thou didst love Christ alone, for Whose sake thou didst make thine abode upon a desert island, where by thy love of life in the wilderness thou didst show thyself to be a true emulator of the holy fathers of old, with whom, after thy repose, thou hast been shown to participate in the angelic choirs. O venerable father Germanus, pray thou for those who cherish thine honored memory. (Thrice)

When divine love came upon thee, O venerable one, then, cutting thyself off from the tumult of life, and disdaining all that would draw thee down, thou didst depart to the wild coast, and, withdrawing to an island in the sea, thou didst patiently abide thereon for many years, manfully waging war against the invisible foe, whom thou didst vanquish with the power of Christ. Wherefore, thou hast received a crown from Christ God, to Whom do thou pray for those who cherish thine honored memory. (Thrice)

Valiantly enduring the rigors of the wilderness, and emulating the way of life of the incorporeal ones, thou didst lay waste to thy body with fasting and vigils, and through unceasing prayer acquired the gifts of the Spirit, O venerable father Germanus; wherefore, with the venerable fathers Zosimas and Sabbatius, thou hast been shown to be the founder of the monastic life in the place of thine abode; and we who celebrate thy holy memory with love honor thee with them. (Twice)

Glory ..., in Tone VI:

With chanted praises let us hymn the adornment of the Russian land, the ornament of fasters, the speedy helper amid misfortunes, the miraculous healer of sicknesses and the undaunted advocate before God, saying: Rejoice, good instructor of the monastic life! Rejoice, most radiant beacon illumining the souls of the faithful with the splendor of thy miracles! Rejoice, thou who with the venerable fathers Zosimas and Sabbatius didst struggle industriously in this life, and after thy repose dost stand united with them before the Holy Trinity, Whom do thou entreat, O venerable Germanus, on behalf of us, thy children, who piously celebrate thy memory.

Both now ..., Dogmatic Theotokion, in Tone VI:

Who doth not call thee blessed, O most holy Virgin? * Who will not hymn thy most pure birthgiving? * For the only-begotten Son Who hath shone forth timelessly from the Father, * came forth, ineffably incarnate, from thee, O pure one; * By nature he is God, by nature for our sakes, he hath become a man * not divided into two Hypostases, * but known in two natures without commingling. * Him do thou beseech, O pure and most blessed one, ** that our souls find mercy!

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM THE WISDOM OF SOLOMON

The righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete armor, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true judgment for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the right-aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty. Hear, therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you by the Lord, and sovereignty from the Most High.

A READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. They that put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord; therefore hastened He to take him away from among the wicked. This the people saw, and understood not, neither laid they up this in their minds: that His grace and mercy is with His saints, and that He hath respect unto His chosen.

At Litiya, the Sticheron of the temple, and these Stichera, in Tone I:

Thy splendid festival hath arrived, O God-bearing Germanus, illumining the choirs of monastics, perfuming with the sweet fragrance of immortality and filling with spiritual joy all who have recourse unto thee with faith and who bless thee with love.

Come, ye choirs of monastics, and let us fall down today before the tomb of our venerable father, as before an inexhaustible fountain of grace, that we may receive spiritual healing for our souls and the easing of our bodily ailments; for he poureth forth healings upon all who flee to him with faith.

O ye faithful, let us all assemble here at the place where this valiant lover of piety lieth in blessed repose, and let us praise his life in the wilderness and venerate his precious and much healing relics; for by his mediation before God he obtaineth salvation for all who glorify him with love.

Glory ..., in Tone V:

Rejoice and dance now, O ye multitude of monastics, celebrating with splendor the day of the repose of our father, whereon he, as a faithful servant, entered into the joy of his Lord, and as a wise steward received his just reward from Christ, the Master of the house! And standing today around the precious shrine of his relics and venerating them with love, let us earnestly cry out to him: Be thou our intercessor, O Germanus - most spiritually rich, that by thy supplications we may all receive mercy and obtain grace as our timely aid.

Both now ..., Theotokion, in Tone V:

We bless thee, O Virgin Theotokos, * and we, the faithful, glorify thee as is meet, * thou unassailable city, * impregnable rampart, ** and steadfast intercession and refuge of our souls.

On the Aposticha, these Stichera, in Tone IV:

Thou didst live on the earth like an angel, O venerable father, mortifying thy flesh through asceticism and vigils; and occupying thyself continually with the thought of death, thou didst attain the perfect measure of dispassion and wast enriched with the gifts of the Spirit. Wherefore, thou hast received from God the grace to pray for our souls.

Verse: Precious in the sight of the Lord * is the death of His saints.

Through attentiveness, prayer and the stillness of the wilderness thou didst obtain victory over the passions and didst put legions of the demons to shame, O most blessed father; and gladdening the angels, with whom thou hast the boldness before the Lord to pray for our souls.

Verse: Blessed is the man that feareth the Lord; * in His commandments shall he greatly delight.

Rejoicing in the expectation of good things to come, thou didst joyfully tread the narrow and difficult path, wandering in the groves of the wilderness and abiding in the mountains; wherefore, thou dost now delight in the beauty of paradise, O venerable father. Intercede for us, that we also be not deprived thereof, praying to Christ on behalf of our souls.

Glory ..., in Tone VIII:

We honor thee, O Germanus our father, as the instructor of a multitude of monks, for through thee have we come to know how to tread the straight path. Blessed art thou who, having labored for Christ, didst set at naught the power of the enemy, O companion of the venerable Zosimas and Sabbatius. With them pray unto the Lord, that our souls find mercy.

Both now ..., Theotokion, in Tone VIII:

O unwedded Virgin! * thou who ineffably conceived God in the flesh, * Mother of God Most High: * accept the supplications of thy servants, O all-immaculate one, * granting unto all cleansing of transgressions; * and, accepting now our supplications, ** pray thou that we all be saved.

Troparion of the venerable one, in Tone VIII:

Aflame with spiritual desire from thy youth, O venerable Germanus, * thou didst follow the narrow path of life unto Christ, * and, having made thine abode on a desert island of the sea, as in a calm harbor, * thou didst dwell thereon for many years in asceticism; * and there thou didst have as thy companions the blessed fathers Zosimas and Sabbatius. ** With them entreat Christ God on behalf of us who honor thy holy memory with love. (Twice)

And “Virgin Theotokos, rejoice! ...,” (Once)

AT MATINS

On “God is the Lord ...,” the Troparion of the venerable one, in Tone VIII:

Aflame with spiritual desire from thy youth, O venerable Germanus, * thou didst follow the narrow path of life unto Christ, * and, having made thine abode on a desert island of the sea, as in a calm harbor, * thou didst dwell thereon for many years in asceticism; * and there thou didst have as thy companions the blessed fathers Zosimas and Sabbatius. ** With them entreat Christ God on behalf of us who honor thy holy memory with love. (Twice)

Glory ..., Both now ..., Theotokion, in Tone VIII:

O Good One, Who for our sake wast born of the Virgin * and, having endured crucifixion, cast down death by death, * and as God revealed the resurrection: * disdain not that which Thou hast fashioned with Thine own hand. * Show forth Thy love for mankind, O Merciful One; * Accept the supplications of the Theotokos who bore Thee, ** and save Thy despairing people, O our Savior!

After the 1st chanting of the Psalter, the Sessional Hymn, in Tone I:

Following the call of thy Lord, thou didst spurn all the beautiful things in this world, O Germanus our father; and making thine abode on a desert island with the blessed Sabbatius, thou didst become his fellow faster and companion. Glorified with him, pray thou for those who venerate thine honored memory.

Glory ..., Both now ..., Theotokion, in Tone I:

O most holy Virgin, hope of Christians, with the hosts on high do thou unceasingly beseech God to Whom, in a manner surpassing understanding and all telling, thou hast given birth, that He grant forgiveness of all our sins and correction of life unto those who with faith and love ever glorify thee.

After the 2nd chanting of the Psalter, the Sessional Hymn, in Tone IV:

Thou didst love the industrious godly life, O Germanus our father, and, living with our venerable father Zosimas in the wilderness of Solovki, thou didst share his labors and the Holy Mysteries with him. And with him also thou art glorified as an instructor of monks. Pray for us, thy children, who gloriously celebrate thy memory.

Glory ...Both now ..., Theotokion, in Tone IV:

O Lady, we flee beneath thy protection. Disdain us not who are in need of thine aid and help, but in that thou art the Mother of the merciful God, deliver from misfortunes thy servants who ever set their hope on thee.

Polyeleos, and magnification: We bless thee, O venerable father Germanus, and we honor thy holy memory, O instructor of monks and converser with the angels.

Selected Psalm verse:

A: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

Glory ..., Both now ..., Alleluia ..., Glory to Thee, O God! (Thrice)

After the Polyeleos, the Sessional Hymn, in Tone III:

How shall we bless thee, O venerable Germanus? For from childhood thou didst choose the monastic life, and, forsaking thy homeland, thou didst withdraw to the environs of the frigid northern sea, where, having found Sabbatius, the lover of the wilderness, thou didst undertake the eremitic life with him on the solitary island of Solovki, and with Zosimas, the chosen of God, thou didst found a monastic habitation thereon. Wherefore, we ever magnify thy memory.

Glory ..., Both now ..., Theotokion, in Tone III:

As an uncultivated vine, O Virgin, * thou didst sprout forth the most comely Cluster of grapes * Which poureth forth upon us the wine of salvation * making glad the souls and bodies of all. * Wherefore, ever blessing thee as the cause of good things, * with the angel we cry out to thee: ** Rejoice, O thou who art full of grace!

Song of Ascents, the first antiphon of Tone IV:

Prokeimenon, in Tone IV: Precious in the sight of the Lord * is the death of His saints.

Verse: What shall I render unto the Lord for all that He hath rendered unto me?

Let every breath ...,

GOSPEL ACCORDING TO MATTHEW, § 43 (MT. 11: 27-30)

The Lord said to His disciples: “All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.”

After Psalm 50, this Sticheron, in Tone VI:

When thou didst hear the voice of the Gospel calling thee to the kingdom of heaven, thou didst earnestly follow it; and accounting all the beautiful things of this world as but dung, thou didst desire the beauty of Christ alone, and by the example of thy virtuous life thou didst bring a multitude of monks to labor for Him, and wast for them an instructor and guide to salvation. Wherefore, praising thy struggles and labors in hymns, we beseech thee, O Germanus our father, that thou direct to the calm haven of salvation us, who are cruelly beset by many sins, asking peace and great mercy for us.

Canon of supplication to the Theotokos, with 6 Troparia, including the Irmos; and that of the venerable one, with 8 Troparia, in Tone VIII:

ODE I

Irmos: Let us, O ye people, send up a hymn * unto our wondrous God * Who hath freed Israel from bondage, * chanting a hymn of victory * and crying aloud: * We sing unto Thee, O only Master.

O Word of God, grant me discourse, that I may open my mouth and praise Thy favored one, the venerable Germanus, the dweller in the wilderness and instructor of monks, the confirmation of the Monastery of Solovki.

Having loved the life of stillness from thy youth, thou didst seek a place in the wilderness wherein to dwell, O venerable one; wherefore, having attained thy desire with the blessed Sabbatius, thou didst show forth an angelic life.

Thou wast shown to be the first inhabitant of the island of Solovki, the desert place chosen by God as a monastic habitation, O blessed Germanus, and wast the companion and fellow struggler with the venerable Zosimas, with whom thou didst found the monastery there.

Theotokion: **O** most pure Virgin, earnestly entreat Him to Whom thou hast given birth for the salvation of all the faithful, in that He is the Creator and God of all, that we, thy servants who confess thee to be the true Theotokos, may find mercy.

ODE III

Irmos: My heart is established in the Lord, * my horn is exalted in my God, * my mouth is enlarged against mine enemies, * and I rejoice in Thy salvation.

Who can recount thy struggles and labors, O father Germanus? For, having entered the groves of the wilderness, thou didst labor day and night, laying waste to thy body with fasting and vigils.

By prayer and the endurance of hardships thou didst uproot the passions of the soul, and by abstinence and the avoidance of evils thou didst destroy all carnal desires, O blessed one.

The warfare of the demons was unable to vanquish thee in thy good volition, for with goodly hope and mighty endurance thou didst set all their machinations at naught.

Theotokion: **O** Sovereign Lady of the world, good helper, by thine omnipotent intercession cast down all the powers of the enemy which rise up against us, and uplift the horn of thy people.

Sessional hymn of the venerable one, in Tone VIII:

Ascending to the heights of the virtues, thou wast a model for thy disciples, guiding them to abstinence and meekness, humility and obedience; and going before thy flock like a shepherd, thou didst teach them to tread the hard path of life in the

wilderness. Wherefore, we bless thy repose, O venerable Germanus. Entreat Christ God, that He grant forgiveness of sins unto those who with love honor thy holy memory.

Glory ..., Both now ..., Theotokion, in Tone VIII:

All of us, the generations of mankind, bless thee who without seed hast given birth unto God in the flesh. Entreat thy Son, that He grant forgiveness of sins unto those who with faith worship thy most holy birthgiving.

ODE IV

Irmos: **Thou, O Lord, art my strength and Thou art my power, * Thou art my God and Thou art my joy, * Thou Who, while never leaving the bosom of Thy Father, * hast visited our poverty. * Therefore with the Prophet Habbakuk I cry unto Thee, * ‘Glory to Thy power, O Lover of mankind!’**

Watering thy soul with torrents of tears, thou didst render it fruitful and fertile for the cultivation of every virtue; wherefore, thou wast a guide to salvation for many.

Even though thou didst dwell in the stillness of the wilderness with the blessed Sabbatius, yet didst thou converse solitarily there with God alone in unceasing prayer, O venerable one.

Possessed of an intelligence made luminous by the purity of thy life, thou didst easily repel the assaults of the wicked demons, setting at naught all their machinations and snares.

Theotokion: **T**he choir of the righteous and the full assembly of the faithful bless thee, O most pure one, for in a manner past understanding and all telling thou hast given birth unto the Word of God.

ODE V

Irmos: **My spirit riseth early unto Thee, O God, * Who wast ineffably begotten of the Father * and hast lifted up for our sake * the horn of salvation.**

While in the flesh thou didst emulate the way of life of the incorporeal beings, O blessed Germanus; wherefore, thou hast received from God victory over the incorporeal foe and a crown of glory.

Loving voluntary poverty, without acquiring possessions thou didst live a life devoid of grief, amassing for thyself in heaven treasures which cannot be taken away, as saith the Gospels.

Cleansing thyself of every passion of flesh and soul, thou didst become a receptacle of the most holy Spirit, by Whom thou wast enriched with spiritual gifts.

Theotokion: **T**hee have we acquired as our hope of salvation, O Mother of God, and an invincible weapon against enemies, visible and invisible.

ODE VI

Irmos: **Cleanse me, O Savior, * for many are mine iniquities; * lead me up from the abyss of evils I pray Thee, * for unto Thee have I cried, * and Thou hast hearkened unto me, * O God of my salvation.**

Thou didst weep and wast downcast over thy parting with thy companion, the blessed father Sabbatius, finding that he was no longer among the living upon thy return to the island from thy journey.

Thou wast filled with joy and gladness when, after parting with Sabbatius, thou didst find the venerable Zosimas, with whom thou didst return to the island, directed by the providence of God.

The words which the angel spake to the fisherman's wife, that it was not meet for women to dwell on that island, thou didst recount to Zosimas, who beheld a wondrous church in the air.

Theotokion: **O** most pure one, entreat God, to Whom thou hast given birth in the flesh, in that He is the Lover of mankind, that He take pity upon the sinful people.

Kontakion of the venerable one, in Tone IV:

Desiring that which is above, * thou didst hate all that draweth mankind down; * and, forsaking thy homeland, * thou didst depart to a deserted coast * where, withdrawing to an island of the sea, * thou didst labor for the Lord for many years. * Wherefore, celebrating thy memory, * we cry out to thee with love: ** Rejoice, O divinely wise Germanus our father!

Ikos: **P**reparing thyself as a dwelling-place for the Holy Spirit, thou wast adorned by Him with all manner of divine beauties, and wast shown to be a guide for monks, O father, teaching thy children by good works. Wherefore, celebrating thy memory, we cry out to thee such things as these: Rejoice, O heavenly adornment of the divinely chosen island of Solovki! Rejoice, divine ornament of the monastic habitations! Rejoice, lover of the life of the wilderness! Rejoice, thou who didst bring the venerable Sabbatius to the island of Solovki and abide with him there! Rejoice, thou who didst serve the venerable Zosimas in the founding of a monastic house! Rejoice, thou whom we bless with those venerable fathers! Rejoice, thou who art glorified by Christ God with all the saints in the heavens! Rejoice, O divinely wise Germanus our father!

ODE VII

Irmos: **O**nce in Babylon the fire stood in awe * of God's condescension; * for which sake the youths in the furnace, * dancing with joyous steps as in a meadow, chanted: * **O God of our fathers, Blessed art Thou!**

Thou didst prefer naught that is of earth to that which is heavenly, and wast tried like gold in the crucible, laboring in monastic tasks, and ever crying aloud: O God of our fathers, Blessed art Thou!

Cleaving unto the Lord with unceasing prayer, thou didst serve Him alone; and thou didst pass over from these earthly vales to the mansions of heaven by thy blessed repose, joyfully chanting: O God of our fathers, Blessed art Thou!

Thy tomb, O venerable one, hath been revealed to be full of healing by the grace of Christ; and hastening to it with faith and receiving healing, we cry aloud to Him Who glorifieth His favored ones: O God of our fathers, Blessed art Thou!

Theotokion: Blessed is the Fruit of thy blessed womb, Whom the heavenly hosts and the assemblies of the venerable bless, and Who hath delivered us from the ancient curse, O blessed one.

ODE VIII

Irmos: Seated upon the throne of glory, * and unceasingly glorified as God, * O ye angels and heavens bless, ** hymn and supremely exalt Him throughout all ages!.

Having struggled well upon the earth and vanquished all the actions of the enemy, thou wast crowned with glory in heaven, and didst join the choir of the saints.

The incorruption of thy relics, O venerable one, showeth that thou hast found grace with God, and hast an inheritance with the saints and a place in the choirs of the angels.

The grace of miracles hath been given thee after death, as to one enriched by all the virtues during thy lifetime; and thou pourest out healings upon those who bless thee with faith.

Theotokion: Save me, O Mother of God, who hast revealed the Author of salvation to the world, delivering me from the threefold waves of the passions and from every sorrow, that I may glorify thee throughout the ages.

ODE IX

Irmos: Blessed be the Lord God of Israel, * Who hath exalted the horn of salvation on our behalf * in the house of His child David, * wherein the Dayspring from on high hath visited us, * and guided us on the path of peace.

Appearing to a pious priest in thy homeland, thou didst command him to paint thine image and to compose hymnody to thee; and this he did with all diligence, for thy praise, and unto the glory of Christ God, Who glorifieth His favored ones.

Thine icon, whereon thou wast depicted with the venerable fathers Zosimas and Sabbatius, was shown to be miraculous, that thy holiness might be made manifest, and that thy memory may be honored with that of the saints.

Even though thou didst not repose in the place of thy struggles, O venerable father, yet were thy precious relics translated to thy monastery, where, in the temple erected to thy name, they rest in sanctity.

Theotokion: O wonder surpassing all the wonders of old! For the Virgin, without knowing a man, received in her womb Him Who by His word created all things, and gave birth unto Him without suffering corruption.

Exapostilarion of the venerable one:

O venerable Germanus, thou hast truly been shown to be a guiding star for our blessed fathers Zosimas and Sabbatius, and with them a multitude of monks, leading them to the tranquil harbor of the island of Solovki, with the splendor of thy life illumining the ways of life in the wilderness for us who honor thy holy memory.

Glory ..., Both now ..., Theotokion:

Rejoice, we cry unto thee, O blessed Virgin Theotokos, for through thee have we come to share in everlasting joy! For thou hast given birth unto the hypostatic Life, for the salvation of all who hymn thee.

On the Praises, 4 Stichera of the venerable one, in Tone VIII:

O venerable Germanus, from childhood thou didst desire to cleave unto God, and accounting all the beautiful things of this world as but dung, thou madest thine abode in the wilderness, where, laboring long in great patience, thou didst reach the resting-place of life eternal. Wherefore, we beseech thee: Entreat Christ God, that He save our souls, in that He is full of loving-kindness! **(Twice)**

O divinely wise father Germanus, taking thy cross upon thy shoulder from thy youth, thou didst follow after Christ with unwavering intent; and, full of all the virtues, thou didst truly become a model for monks. Wherefore, thou art resplendent with miracles, even after thy death, God glorifying thee. Him do thou entreat, we pray thee, that He save our souls, in that He is full of loving-kindness.

O God-bearing father Germanus, as a vessel chosen by God from thine earliest infancy, thou wast shown to be full of the grace of the Holy Spirit, and even after death pourest forth healings, receiving authority over unclean spirits, to expel them from all. Free us also from their tyranny, praying earnestly unto the Lord, that He save our souls, in that He is full of loving-kindness.

Glory ..., in Tone II:

Come, ye assemblies of monks, and with hymns let us crown our ever-memorable father. For he hath been shown to be a fruitful olive tree in the house of God, pouring forth the oil of healing upon those suffering from divers ailments; like a palm-tree he hath flourished in the incorruption of his relics; like a cedar of Lebanon, watered by the streams of his tears, he hath increased the number of his children in the wilderness; and like a lily hath he blossomed through the grace of Christ our God.

Both now ..., Theotokion, in Tone II:

All my hope do I set on thee, O Mother of God; keep me under thy protection.

Great Doxology. Troparion. Litanies. Dismissal. First Hour

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE III and 4 from ODE VI.

Who can recount thy struggles and labors, O father Germanus? For, having entered the groves of the wilderness, thou didst labor day and night, laying waste to thy body with fasting and vigils. (Twice)

By prayer and the endurance of hardships thou didst uproot the passions of the soul, and by abstinence and the avoidance of evils thou didst destroy all carnal desires, O blessed one.

The warfare of the demons was unable to vanquish thee in thy good volition, for with goodly hope and mighty endurance thou didst set all their machinations at naught.

Thou didst weep and wast downcast over thy parting with thy companion, the blessed father Sabbatius, finding that he was no longer among the living upon thy return to the island from thy journey.

Thou wast filled with joy and gladness when, after parting with Sabbatius, thou didst find the venerable Zosimas, with whom thou didst return to the island, directed by the providence of God.

The words which the angel spake to the fisherman's wife, that it was not meet for women to dwell on that island, thou didst recount to Zosimas, who beheld a wondrous church in the air.

Theotokion: O most pure one, entreat God, to Whom thou hast given birth in the flesh, in that He is the Lover of mankind, that He take pity upon the sinful people.

Troparion of the venerable one, in Tone VIII:

Aflame with spiritual desire from thy youth, O venerable Germanus, * thou didst follow the narrow path of life unto Christ, * and, having made thine abode on a desert island of the sea, as in a calm harbor, * thou didst dwell thereon for many years in asceticism; * and there thou didst have as thy companions the blessed fathers Zosimas and Sabbatius. ** With them entreat Christ God on behalf of us who honor thy holy memory with love.

Kontakion of the venerable one, in Tone IV:

Desiring that which is above, * thou didst hate all that draweth mankind down; * and, forsaking thy homeland, * thou didst depart to a deserted coast * where, withdrawing to an island of the sea, * thou didst labor for the Lord for many years. * Wherefore, celebrating thy memory, * we cry out to thee with love: ** Rejoice, O divinely wise Germanus our father!

Prokeimenon, in Tone VII: Precious in the sight of the Lord * is the death of His saints.

Verse: What shall I render unto the Lord for all that He hath rendered unto me?

EPISTLE TO THE GALATIANS, § 213 (GAL 5: 22-6: 2)

Brethren: The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And those who are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye who are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.

Alleluia, in Tone VI: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Verse: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO LUKE, § 24 (LK. 6: 17-23)

At that time, Jesus stood in the plain, and the company of His disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, who came to hear Him, and to be healed of their diseases; and those who were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch Him: for there went virtue out of Him, and healed them all. And He lifted up His eyes on His disciples, and said: "Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.